Vol. II. Numb. 61.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Friday October 21ſt. to Wedneſday October 26th. 1709.

Q. *WHAT is the meaning of* Mat. 19. 29?

A. It may not be amiſs to repeat the words, leſt otherwiſe the expoſition ſhou'd ſeem obſcure. *Every one, that hath forſaken Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands for my Name's Sake, ſhall receive an hundred fold, and ſhall Inherit Everlaſting Life.*

Were it not, that we meet with Parallel Paſſages in two other Evangeliſts, we ſhou'd be at a loſs to know, whether the *Hundred fold* in St. Matthew, as well as thoſe ſucceeding words, *Everlaſting Life*, were not to be refer'd to the World to come But St. *Mark* (who is the Abridger of St. *Matthew*) in Chap. 10. Ver. 28. and St. *Luke* in Chap. 18. Ver. 28. are St. *Matthew*'s Expoſitors in the Caſe before us. For the one makes this addition to the words, *with Perſecutions*, which determines the Promiſe to *the Life, that now is*, ſince there are no ſuch things as Perſecutions, no ſuch things as Storms and Tempeſts in the Calm, the Peaceful Regions, that are Above; Regions, which we find in the very Heathen Poets repreſented by the Sedate Tranquility of Olympus-Top. And St. *Luke*, who is clearer ſtill, Expreſly adds, *This Preſent time.*

The Promiſe cannot be Literally underſtood, ſince to *Forſake Wife and Children* ſignifies to be Separated, to be Banniſh'd from them. How then can the Perſecuted Perſon expect another Wife and other Children (not to ſay *an Hundred fold* as many, tho' that be Expreſly mention'd in the Promiſe) ſince that very Goſpel, for which he is Perſecuted, does not allow Polygamy.

The meaning therefore, the figurative meaning of the Promiſe is, that whatever the Perſecuted Perſon ſhall willingly reſign for the Goſpel's Sake, he ſhall be ſure to meet, in the very midſt of his Perſecutions, with ſuch Solid Comfort, ſuch Subſtantial Satisfaction as will wonderfully Out-weigh, will infinitely Over-poiſe his Unhappy Loſs. And this Solid Comfort, this Subſtantial Satisfaction will ſweetly iſſue from the Joyful Acclamation of an Applauding Conſcience, from the Raviſhing Euge of a Guiltleſs Mind, from the Tranſporting Influence of the Bleſſed Spirit. Of that Bleſſed Spirit, of whom we may juſtly be allow'd to ſay, *is he not rightly* ſtil'd *the Comforter.* And that this Gracious Promiſe, in the Senſe, we have Explain'd it in, was Punctually fullfill'd, we need no more than Appeal to the Primitive Confeſſors and Martyrs, who *Rejoyc'd in Tribulation*, were *Exceeding Glad, when Perſecuted for Righteouſneſs Sake*, were full of Tranſports in a Priſon, Sang, as it were, upon the Rack, and *Counted* it all joy, when they fell into divers Temptations.

Q. Gentlemen, *I would deſire the favor of you to oblige me with a particular Deſcription of the Glands, their peculiar Uſe, Nature,* &c.

A. The Glands are a great and ſelect Apparatus of numerous Veſſels, Arteries, Veins, Nerves, Lymphæducts, and ſometimes excretory Ducts, whoſe Extremities being of different Magnitudes and Figures, are receptive of ſuch Liquors, as hold a conformity with them, in Shapes and Sizes, which is the greateſt, if not the only reaſon of percolation of Alimentary, Vital and Nervous Liquors, whoſe various and minute Particles as being Fluid Bodies, do hold Analogy with the different Bores of many Veſſels.

Q. *Was there any ſuch Sect as the* Phariſees *in the times of the Old Prophets? What were the Particular Notions, which they held?*

A. That either there was no ſuch Sect, or at leaſt that it was not ſo Corrupt a Sect in the times of the Prophets, as we afterwards find it was in our Saviour's time, is Evident from hence, in that we meet with no mention of them, in the Writings of the Old Teſtament. For had the *Phariſees* been then in being, and as obnoxious to Reproof, as afterwards they were, we may aſſure our ſelves, that the Prophets wou'd have ſufficiently inveigh'd againſt them. 'Tis true, it is by no means certain, when that celebrated Sect began, but it is generally ſuppos'd, that it began about 300 Years before the Chriſtian Æra, ſoon after the time, from whence the Books of *Maccabees* and *Joſephus* date their Grecian Period, in the Reigns of the Macedonian *Alexander*'s Succeſſors, and during the High-Prieſthood of *Onias* the Firſt, who ſucceeded the famous *Jaddus*,

dus, in whose High-Priesthood *Alexander* came to *Jerusalem*.

The *Pharisees* derive their Name from an *Hebrew* Radix, which imports Separation, because they were Rigid Separatists, and Vainly look't upon themselves as too Refin'd and Pure for Common Converse. There is another Derivation of their Name, but this is the more Probable one.

They came near the *Pythagoreans* in their Notion of Transmigration, and maintain'd, that the Souls of Good Men are transfer'd from one Body to another. They fell in with the Stoicks in their Opinion of Destiny and Unavoidable Necessity with respect to all Occurrences, tho' they asserted withal (how much soever it may Interfere with their foremention'd Opinion) the Liberty of Man's Will. They were Nicely Superstitious in Tithing small, inconsiderable things, such as *Mint, Aniseed, and Cummin.* But then they grosly neglected *the weightier matters of the Law, Judgment, Mercy, and Faith.* Not but that they were Punctual in the Payment of the very Prime of their encrease, of their *Corn, Wine, and Oyl*, &c. and therefore were very Strict, with regard to their Tithes, to *render unto God the things, which are God's.* But then they did this, as every other action, that was seemingly Religious, in expectation of Popular Applause, *to have Praise of Men.* We learn from one Passage in the Gospel, that they *fasted often*, and from another, How often they Fasted; I Fast Twice a Week, says one of them. And indeed we need not wonder, that one of them shou'd say so, since they *Proclaim'd* all their actions, which carried a Laudable Appearance, *Proclaim'd them on the House-top.* But tho' this be related by way of Parable, yet it accurately represents a Boasting Pharisee. Their Prayers were both Long and Publick, that to this Twofold Property of their Prayers a Twofold Advantage might accrue, Namely, that they might at once *be seen of Men*, and under the covert of so Treacherous a Disguise might find the better Opportunity of *Devouring Widow's Houses.* It is Difficult to determin, which was the most Predominant, their Insolence or their Malice, their Craft or their Ambition. They were so Exorbitantly Proud, so Unmeasurably Disdainful, that what the *Jews* in general esteem'd the *Gentiles*, That They esteem'd their own Country-men of other Sects, namely the Scum and Refuse of the Earth. *In words* indeed they Profess'd the Immortality of the Soul and the Awards of another World (contrary to the Profession of the *Sadduces*) *but in Works* they Deny'd them both. They Prefer'd the *Oral* to the *Written* Law, and therefore *made the word of God of none effect by their Traditions.* Whence they were so Precise in their Traditionary Washings, that they wou'd chuse rather to Perish with Thirst, than to *Eat with Unwashen Hands.* And in this particular they were Opposite to the *Scribes*, who are so frequently rank'd with the *Pharisees* by our Blessed Lord. For the *Scribes* were the Guardians of the *Written* Law. For it was their Peculiar Office to Preserve the Text Pure and Uncorrupt, and Expound the Old Testament to the People. Hence it is, that they are Stil'd *Doctors* and *Scribes of the Law, Lawyers*, and *Teachers of the People.* But to return to the *Pharisees*, and give a Short, but Full Description of those Pious Villains, they were the Worst of *Hypocrites*, they were *Painted Sepulchres.*

Q. *Which is the largest Country in the whole World?*

A. The Largest Country in the known World is the greater *Tartary* in *Asia*, to which the *Chinese* are Subject. For it reaches in Length from East to West about 4000 Miles. And in Breadth from North to South about 2000 Miles. It includes not only the old *Scythia, Saca*, and *Sogdiana*, but a considerable part also of the *Asiatick Sarmatia*, and some of the Ancient *Persia.* And as *Tartary* is the Largest Country in the known World, so a Neighbouring Country, namely, that of *Russia*, commonly call'd *Muscovy*, is the Largest in our European Quarter, containing about 1660 Miles in Length, and 1530 in Breadth.

To Mr. *Simon Sympathy*, Operator to *Apollo*, for resettling Shatter'd Brains.

Q. Sir, *I return you thanks for giving me to understand that I am bequeath'd President to an Hospital of Moon-Calves; a place that I cannot promise to discharge my Office, having upon my hands variety of Business, which will not permit me to undertake it.*

Therefore I am willing to resign my Right and Title to one more deserving. I was thinking at first to bestow it on Mr. Po——y *Projector-Master-General, but his late Undertakings will prevent his minding his Business as he ought. Who then shall I give it to——let me see, Oh! Now I have it,* B——r, *the fittest Man alive, for being oblig'd to lay down his Works per force, after having made his Papers as disagreeable to the whole Town as an old Dotard of Sixty is to a sprightly Girl of Sixteen, and himself being taken for a Malicious Spy, I think 'tis a most glorious Act to prefer him to the Place abovemention'd in order to secure him from yielding up his Pious Soul in a Dark Alley or Common Jakes, which he has so long merited by his fulsom Works. I am honest Sir* Simon *with all due Respect Your most Humble Servant* Timothy Shacklehead.

A. As you shew your Compassion to *B*——*r* by recommending him to that Post, so he may plead right to it, as being the most Capital Moon-Calf of the Nation; what else wou'd sacrifice all Future Prospects of Bread and whole Bones for three half Crowns a Week; wou'd be the common Trunk for all Rascals to breath their Scandals through; wou'd Prosecute a Theme, after exhausted of all Sense and Matter. Tell Tales out of the Country, which were never heard of in it. Stand the Eternal Battery of Kicks and Canes, for the Glorious Title of a Common *NUSANCE.* Set up for a Critick in Poetry, whilst his own rumbles like a Wheelbarrow in a Frost. Entertain the *Beau Monde* with Tales of Oxcheek-Women, Costermongers, &c. and last Wednesday with a Chandler's Wife and Botcher's Wife at *St. Martins.* Discuss Points of Honor, yet joyn Partner-ship with a Fellow has headed the Pillory. Bring his Fine Lady from her Toilet and Tea Equipage, to the *Session's-House*, and so have his second Fine Lady's Airs hiss'd off the Stage for its Scurrility; whilst he sneaks off himself, with the Curses of Coffee-men and Hawkers, for his making them the Promulgers of his Scandal. Now if any can Rival this Moon-Calf, he is without the Cognizance of *Simon Sympathy*, Operator to *Apollo*, &c.

Q. Gentlemen, *Your Opinion why a Horse has not Brains as well as other Living Creatures?*

A. By the wise Question, the Querist seems to have fewer.

POEMS.

IF Delia's *Soul and Mine should ever Soar*
Aloft, and Reach those Happy Plains above,
When Great Jehovah *in his Glory Shines,*
And Crouding Angels Celebrate his Praise,
Say, Shall we then (for you or None can tell)
By Mutual Sympathy each Other know,
Shall we Enjoy that more advanc'd Delight,
To still Augment the Dear Eternal Bliss,
To Crown our Heav'n, and to Compleat our Joys, Or

Or Sep'rate and Unknown, for ever Sing,
Eternal Anthems to our Author's Praiſe;
Each in its ſelf Entire, and ſo Replete,
With Love of Heav'ns Unbounded Paraclite,
Diffus'd ſo thro' the Channels of our Souls,
To leave no Room for Meaner Love beſide.
Sing, Wondrous Bards, *Diſcuſs the Dubious Theme,*
(By the Soft Muſick of your Charming Lays;
Lays like the Subject, Glorious and Divine.)
So may your Labors meet their Juſt Regard,
And all th' Admiring World Ambitious Raiſe,
Eternal Mauſolæums of your Praiſe:
And you at laſt arrive that Heav'nly Plain,
In Glory Live, and never Dye again.

J. B.

A. Soft, moving *Bard*, whoſe flowing Numbers (ſhew,
A Soul Inſpir'd by that Seraphick Choir,
Cloud not the Proſpect with ſuch anxious Thoughts,
For whether *Delia* ſhall in Regions move,
Obvious to your Bright Intellectual Part,
Or whether She a Diff'rent Chorus Joyns
Of Glorious Forms, and diff'rent Anthems Sings,
To the *Eternal Source* of Boundleſs Joys,
It matters not, ſince both will be Compleat,
In Bliſs Extatick and Ineffable;
Enjoy all your Capacious Souls can bear,
And what's beyond can no Addition give.
Yet when the Soul ſhall there unfetter'd range,
Free from Reſtraint, Organick Pow'rs enforce,
Knowledg will ſo Expanſive be, ſo Large,
That *Delia You*, and *You* may *Delia* know;
But thoſe ſhort Tranſports which you here enjoy'd,
Will not a Drop to that vaſt Ocean ſeem,
In which the Soul eternally will Plunge.
Beſides that vaſt Unfathomable Love,
Which mov'd a *God* to leave thoſe Realms of Light,
Refulgent Crowns, Thrones Unacceſſable
For Daz'ling Luſtre; where th' Angellick Throng,
Not able to abide, muſt Veil their Eyes,
To undergo that Fatal Blow, wou'd ſhock
All the United Pow'rs of Heav'n beſide,
And all this to reſtore Rebellious Man,
To Hierachy's he juſtly Forfeited:
Theſe deluging Immenſities of Love,
Will all your Faculties ſo ſtrongl' engage,
That what you thought Tranſporting Bliſs before,
May'nt be thought worthy once Revolving more.

Q. *I've heard it ſaid, but find it is not true,*
No Man could have a real Love for two.
Two do at once reign joyntly in my Breaſt,
And hang me, if I know, which takes me beſt,
Sometimes to This, then That I am enclin'd,
Urg'd by a vi'lent impulſe of the Mind;
One I deſign to be my Wedded Wife,
But which to chuſe I know not for my Life:
The Charms of both an equal Balance bear,
Both are Genteel, and both alike are Fair.
Moſt learn'd Apollo, *ſend your Counſel, pray,*
Which I ſhall chuſe, and which ſhall caſt away.

L. S.

A. But two at once!——a wretched Stock of (Love,
When ev'ry Beautious Face will others move;
Nurſe up your Paſſion well 'till 'tis encreas'd
So much, that forty you may Love at leaſt,
Since Forty 'tis one, ſhou'd you purſue,
If one in all thoſe Forty ſhall like you.

Q. Apollo, *ſay* (*for moſt I find,*
Are to an apt Solution Blind)
From whence that Proverb you ſurmiſe,
Of Kentiſh long Tails, *firſt did riſe.*

A. Some Authors ſay (if you'll believe 'em,
Cauſe Roman Bigots Credit give 'em)
That when St. *Auſtin* to that People,
'Preach'd in a Church, without a Steeple,
(Which is not ſtrange, ſince they are Pagans,
So had no Steeples for their Dagons)
A number of the Frantick Crew,
Upon him and his Converts flew,
And ty'd long Fiſh Tails, in Deriſion,
Both of the Saint and his Religion,
To their Poſteriors, which ſoon after,
The Chriſtians gave more Cauſe for Laughter.
For what ('twas wondrous ſtrange indeed)
This Contumely did ſucceed,
Was, that that People ne'er did fail,
To get a Child with monſtrous Tail;
A Judgment on their wicked Jeers,
As by the Legend it appears.
But when theſe Tails went out of Faſhion,
You muſt learn of that Part o'th' Nation.
But others ſay, in Days of yo[illegible]
Theſe People at their Buttocks wore,
For Carriage, a Capacious Pouch,
Which look'd like Tail at Rump of Slouch;
Their Ammunition here was put,
Either for War, or for the Gut:
And that the *French*, thoſe witty Knaves,
Deſpiſing (tho' they are all) Slaves;
Beſtow'd this Sarcaſm on this County,
For which It little thanks their Bounty.

Q.——*Why is't ſaid,*
When Luck returns, The Devil's Dead?

A. A Looſing Gameſter can't controul
The Fierce Emotions of his Soul;
Oaths then in dreadful Vollies fly,
And ſometimes Horrid Blaſphemy;
Eyes Glare, the Mouth with Foam is dreſs'd,
And all that ſhews a Man poſſeſs'd.

The

The Devil then both Lives and Reigns,
And an entire Aſcendant gains ;
But if good Fortune once returns,
The Man no longer glows and Burns,
His Paſſions Cool, the Storms are fled,
Which rack'd him, and *The Devil's Dead.*

In laſt Paper, Col. 1. L. 10. read *Four* inſtead of *Three.* Col. 3. L. 2. after ἄτοπος add, *Shews,* and then ſupply the other part of the Parentheſis, which ends there. Col. *Ibid.* L. 8. after Comparative put in, *and Superlative.*

Any may have the Quarterly Books *with the Muſick in them, or moſt of the other Single Papers to make up Sets, or* Indexes *to the Firſt Volume, to find what Queſtions have been anſwer'd (by directing to the Printers) brought home to their Houſes.*

SIR,

THE Letters from Copenhagen Oct 25. ſay, that they continue their Preparations for invading Schonen. They are ſhipping off Oats and Hay on board the Tranſports for the ſubſiſtance of the Cavalry, which is to be embark'd. The Troops deſign'd for that Expedition are marching to Copenhagen to be ſhip'd off, and they write from Norway, that 10000 Men are actually marching towards Bahus, to attack the Swediſh Dominions on that ſide. The Swedes who are very well inform'd of theſe Preparations are taking all poſſible Meaſures on their ſide for the defence of their Territories, and if the Advices we have from Landſcroon are true, the Danes will meet with greater Oppoſition than they imagin. Hague, October the 29th. The Duke of Marlborough and Prince Eugene are ſhortly expected from Bruſſels, and 'tis reported, that the Conferences which were to be held in that Place between thoſe Princes, the Miniſters of the Emperor and the Deputies of the States are deferred till their arrival here, by which time 'tis believed the Baron de Heems, whoſe departure from Vienna was put off from the 15th to the 18th Inſtant, will be arrived here. They are very intent on the Affairs of the North, and all poſſible means will be uſed to prevent a Rupture between Denmark and Sweden, the only Ground of the hopes of the French. Private Letters from Paris ſay, that they continue to talk of Peace, and that the News of the taking of Mons has occaſion'd a great ſurprize, after the reports they had given out at Court, that their Army was in motion to relieve that Place. They are afraid this News will have an ill effect at Madrid for the Intereſt of King Philip, and convince the Spaniards of the baſe Artifices of their Court, in cauſing them to Sing Te Deum for an imaginary Victory. Which is all from Yours, *&c.*

All are deſired to direct their Letters (Superſcrib'd for the *Britiſh Apollo*) to be left at Mr. *Carters,* at the *Roſe* and *Crown* in *St. Paul's Church-yard,* at Mr. *Bickerton's,* at the *Roſe* and *Crown* in *Little Britain,* or at the Printers hereof; either with Queſtions, Subſcriptions, or for Indexes to our firſt Volume, which contains between 2 and 3000 Anſwers to Queſtions, for we ſhall not take notice of ſuch Queſtions again as have been anſwer'd therein. Our Rates are, 2 *s. per* Quarter for the Weekly. 2 *s.* 6 *d,* with the Monthly, and the Quarterly Books 6 *d.* apiece. Thoſe who come in within the Quarter, to pay at Quarter-day 1 *d.* apiece for each they have had. No Queſtions out of the Country will be anſwer'd but where the Poſtage is paid.

Books of Guards for keeping the Papers in at 2 *s.* each, and Single Sheets to make up Sets, may be had on directing as above.

ADVERTISEMENTS.

Anabal Jones, Widow, maketh Oath, that *William Jones,* the Son of the ſaid *Anaball Jones,* aged twenty Years, was Born Blind in *Newington-Butts* in the County of *Surry*; but was by Mr. *Roger Grant,* OCCULIST, couch'd on Wedneſday the twenty ninth of June, 1709. and by the Bleſſing of God reſtored to Sight in five Minutes.

Jurat, Auguſt 8th 1709.
Coram me
John Houblon. *Anabal Jones.*

THE only True Purging Eſſential Salt of Scurvy-Graſs, the pleaſanteſt Phyſick in the World, which effectually eradicates that reigning Diſeaſe: It purges gently by Stool, never Vomits, but works pleaſant, free, and eaſie, without Sickneſs, or almoſt any Diſorder: It cools and refreſhes Nature, cleanſes the Body and Blood of all Filth, corroborates both, invigorates the Spirits, reſtores loſt Stomachs, carries off the Remains of bad Wines, and is immediately neceſſary on all Occaſions that require Purging: It's needleſs to ſay, it cures the Scurvy, Gout, Rheumatiſm, Dropſy, Jaundice, Green ſickneſs, Hypocondriac Melancholly, *&c.* for it opens all Obſtructions in the Liver, Spleen and Gall. Powerfully reſiſts Putrefaction, is Diuretick, helps Digeſtion, kills Worms, and brings them away both in Children and adult Perſons. Is only Sold by Mr. Harriſon, at a Wax Chandler's at the White Hart in the Paultry; and at Mrs. Cole's, at the Dial and Two Crowns, Toyſhop, againſt St. Dunſton's Church, Fleet-ſtreet: at 1 *s.* an Ounce, Seal'd up with Printed Directions.

WHereas there were two Silver Forks loſt, mark'd P
F *E*, one on Friday or Saturday Morning laſt, the other ſome time before, if offer'd to be Pawn'd or Sold, pray ſtop them; if Pawn'd or Sold, give Notice at Symth's Coffe houſe in Gerrard-ſtreet, where Charges ſhall be paid without asking any Queſtions.

TUrkey Coffee 6 *s.* Bohee from 12 to 24 *s.* All Sorts of Green, the Loweſt at 12 *s.* Chocolate with Sugar 2 *s.* 2 *d.* all Nut 3 *s.* 6 *d.* Beſt *Brazil* Snuff 50 *s.* and 3 *s.* 6 *d. per* Ounce. *Portugal* 20 *s.* and 1 *s.* 6 *s. per* Ounce. All Sorts of Plain *Spaniſh,* the loweſt 3 *s.* 6 *d.* a Pound, with Encouragement to thoſe that Sell again. Alſo the Right Spirit of Bohee and German Spaw-waters, Sold at the *Star* in *Bedford-Court* near *Covent Garden.*

THE moſt confirm'd and Inveterate Pox, with all its Numerous Train of Symptoms, abſolutely Cured, with all the Eaſe and Safety Imaginable, without Confinement, even when repeated Salivations, &c. have been unſucceſsfully attempted, by an Approved Specifick Diet Drink and Pill. Prepared by a Perſon, who is to be heard of at Mrs. Gibbons's over againſt the Pump in Chancery-Lane.

IF any Perſon has an Eſtate Freehold, of about 250 Pounds per Annum, near Biſhopſtafford in Eſſex, they are deſired to publiſh in ſome News Paper, where they will be treated with about it.

LEFT in a Hackney-Coach, which took a Gentleman up at Soho and ſet him down at the Temple, a Bundle of Writings, containing Deaſes of ſeveral Farms, of no uſe to any but the Owner, if the Coachman or any other Perſon will bring them to Mr. Jackſon in Queen-ſtreet, Weſtminſter, he ſhall have a Guinea Reward.

Printed for the Authors, by *J. Mayo,* at the *Printing-Preſs,* againſt *Water-Lane* in *Fleet-ſtreet.* Where Advertiſements are Taken in.